THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." DOCTRINE AND COVENANTS 14: 7.

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BY THEIR FRUITS YE SHALL KNOW THEM*

ELDER JOHN WELLS

OF THE PRESIDING BISHOPRIC

TO MY UNSEEN AUDIENCE, consisting, no doubt, of many of my brethren and sisters in the Gospel, and also of my friends; I shall take the liberty of speaking on some of the accomplishments of the Church of Jesus Christ of Latter-day Saints, and shall endeavour to show some of the results which follow, both to individuals and to the Church in general, through obedience to the laws and ordinances of the Gospel.

Immediately after our Lord and Saviour had delivered His Sermon on the Mount, He made a striking statement by which the unbelieving Jews could judge of His works and mission, and this is recorded in the seventh chapter of Matthew. I will read it:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing. . . . Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them."

The Latter-day Saints are willing to be judged by this standard. They accept the Lord's statement as a truism, as one upon which every religious body should base its right to exist.

*Address delivered from Radio Station K S L, Salt Lake City, Utah, U. S. A., Sunday, May 17th, 1925.

We believe that Jesus Christ died not only for the sins of Adam, but for the sins of the whole world; and He, having conquered death and hell, brought about the eternal life of man, and He laid down conditions upon which the sons and daughters of our Heavenly Father could receive the benefits of His atonement.

THE CONDITIONS

These conditions are that we shall have faith in our Father in Heaven and in His Son, Jesus Christ, and in the atonement wrought by Jesus for our salvation; that we sincerely repent of our sins; and be baptised by immersion for the remission of our sins, by one who has the authority to perform that sacred ordinance.

After having conformed to the ordinance of baptism we may receive the Holy Ghost by the laying on of hands; and we should thenceforth live righteous lives before God and our fellow men.

The Church of Jesus Christ of Latter-day Saints is not composed of members who belonged formerly to some religious body and who, developing a difference of opinion, separated and established a church of their own. The Latter-day Saints believe that the time had come when the true Gospel should be restored; and after a personal visit of the Father and the Son and other holy beings, who gave instructions and authority to Joseph Smith, the prophet of the latter-days, the Gospel, with all its gifts and powers and blessings, was restored to earth, and thus Joseph Smith became a new witness for God.

Briefly, the story of the restoration of the Gospel is this: A man, known to the Latter-day Saints as the Prophet Joseph Smith, when a young boy a little over fourteen years of age, being disturbed in his mind as to which sect he should join, went into the woods to pray. While in the act of prayer, he found himself in the presence of two glorious Beings who were enveloped in light, the brightness of which far exceeded that of noon-day. One of these personages, addressing the boy, said: "This is My Beloved Son. Hear Him!" Then the boy asked which of all the various churches he should join. The Personage introduced to him as the Son told the boy to join none of them, but to keep aloof, for he had been appointed to do a great work; and the boy was promised that later other instructions should be given to him.

THE BOOK OF MORMON

After three years he again appealed to his Heavenly Father, and was blessed with a visit from an angel, who had lived on this continent as a prophet, known to the Latter-day Saints as Moroni, who taught the boy many things during that visit. The angel told him that a record giving the history of the ancient inhabit-

ants of this continent was buried in a near by hill; and the following day Joseph was permitted to see it. Four years thereafter the record was delivered to him and he translated it by the power and gift of God. This record is to-day known to the world as the Book of Mormon.

In the year 1829, this book was given to the world and from that time until now it has been the subject of controversy; but its doctrines have never been disproved, and all the archeological discoveries made on this continent only tend to confirm statements contained in the Book of Mormon.

After having received the Aaronic Priesthood under the hands of John the Baptist, who was the forerunner of Jesus Christ in ancient times, and the Melchizedek Priesthood under the hands of Peter, James and John, who stood at the head of the Apostles after the ministry of Jesus, and acting under their direction and the inspiration of the Lord, Joseph Smith, in the year 1830, organised the Church of Jesus Christ of Latter-day Saints, which then consisted of a few members who had been willing to listen to his message. From these basic events there has grown the Church of Jesus Christ of Latter-day Saints.

MANY DIFFICULTIES

Troubles arose in Kirtland, where the Church was first established, and there were many difficulties in the erection of a Temple at that place, but at its dedication the power of God was made manifest. Later, the Saints made efforts to establish Zion on the western borders of the State of Missouri, from whence they moved to Nauvoo, Illinois.

In 1846, these devoted people, numbering now several thousands, were driven from the State of Illinois, their Prophet and Patriarch, Joseph and Hyrum Smith, having been cruelly murdered in 1844. Then the Saints moved westward across the plains of Iowa, Nebraska, and Wyoming into these valleys. This was no disorderly move. It was made under the inspiration of the Lord, through the Prophet Brigham Young, who succeeded Joseph the Prophet; and an orderly migration took place. The first company of the Latter-day Saints was under the personal direction and leadership of President Brigham Young. The company arrived in this valley on the 24th day of July, 1847, and then commenced to build up a community in harmony with the spirit and genius of the Gospel of Jesus Christ.

It might be well to state here the type of people to whom the message of the restored Gospel appealed. A few were rich—not many. Most of them were poor in this world's goods. Those who laid the foundations of this Church were mainly from the New England States and Canada—men and women of strong character, self-reliant, courageous—and anyone familiar with the family names of New England will see that they came from the

best blood of those states. They were just the type of people who, under the leadership of men inspired by the Lord, were necessary to lay the foundation of a new community.

WORN WITH TRIALS

These people arrived in Salt Lake Valley in 1847, hungry, almost naked, worn with the trials and labours of the trip. Hundreds had passed to their rest, and were buried in lonely graves on the route to the Salt Lake Valley.

Immediately after the arrival of this devoted people who had been robbed of their possessions, who had left behind them everything except such as could be put in a wagon or handcart, and an indomitable will to serve their God, started to found a new civilisation. Exploring parties moved north and south and west to find locations for those who were to follow. Water was diverted into canals, and the parched land began to give sustenance to the weary toilers. From that early beginning there have grown cities, towns, villages and rural communities.

Briefly, this is the origin and development of the Latter-day Saints, all of which started with that appeal of a young boy in a small village in New York State, who asked the Lord for wisdom and received it.

Civilisation is based on what might be termed culture, or the intelligence of the community. When a community has its intellectual powers and religious faculties developed, and this development increases from year to year, we call it advancing civilisation. To make possible such a condition, it is necessary that a fair degree of comfort and wealth shall be obtained, and this can be done only so far as the people have ability to adapt themselves to their environment to such a degree that they can obtain a livelihood and wealth. After all, the highest degree of civilisation is based on the truism laid down by Jesus Christ, who said to the lawyer: "Thou shalt love the Lord thy God with all thy heart. . . . and thy neighbour as thyself"; and this is exemplified in all the doctrines of the Latter-day Saints.

AN ABIDING FAITH

To-day there are five hundred thousand persons or more living in this Intermountain region who have an abiding faith in this great latter-day work. Probably seven hundred and fifty thousand persons have passed to their rest, in the hope of a glorious reward, and they are preaching the Gospel in the spirit world, no doubt; for it is a belief of the Latter-day Saints that those who in former times have passed away without an opportunity of hearing the Gospel will have that opportunity in the spirit world.

Then, there are about one hundred and thirty thousand converts scattered throughout the United States and Europe and in the islands of the sea, and, probably, hundreds of thousands of

persons in all parts of the world whom the Elders have visited and to whom they have delivered their message, who have become convinced that "Mormonism", so-called, is true, but who have not the courage to face the odium that the world places upon those who accept this unpopular religion.

Because of their love of God and their fellow men the Latter-day Saints have sent into the world not less than seventy thousand devoted men and women who have tramped along every road and have visited the homes in every hamlet and village, as well as in the great cities, in this glorious country of ours, and in foreign lands also, bringing to the honest in heart the message of the restored Gospel of the Lord Jesus Christ. A few of the honest, faithful and prayerful men and women have accepted the message. These missionaries went without hope of any earthly reward, they have cheerfully paid their own expenses and returned home after a period of from one to five years service, and have gone back to their ordinary vocations in life, glad that they have been privileged to labour for their Master.

PREACHING THE GOSPEL

To-day there are about eighteen hundred men and women in the world preaching the Gospel. Taking into consideration the earning capacity of these people and the expense incurred in sustaining them in the mission field, an amount equal to $3,000,000 is represented. Is there any community that is doing so much missionary work, in proportion to its numbers?

Varied are the methods by which the Latter-day Saints have obtained a livelihood, but as the cultivation of the soil is the basis of all wealth and of stable government, so have the majority of the Latter-day Saints obtained their livelihood by agriculture in its various forms.

The idealism of the community is largely reflected in the efforts of the people to bring art, literature, science and all forms of education to a higher plane. There are among the Latter-day Saints approximately one hundred and fifty thousand persons of school age living in the Intermountain region. Of that number over four thousand are attending colleges and higher institutions of learning; there are thirty thousand in the junior and senior high schools; and the rest, one hundred sixteen thousand, are enrolled in the district schools.

It has often been said that the Latter-day Saints are of foreign birth, that it is an alien Church. It may interest my audience to know that eighty per cent of the Latter-day Saints residing in the Intermountain region were born in America, and out of five hundred thousand people less than five hundred are unable to read or write the English language, and nearly every one of this five hundred can read and write in his own native tongue. The United States literacy test requires that a person must not have

had any schooling to be classed as an illiterate. By this rule, illiteracy is almost non-existent among the Latter-day Saints. The lowest percentage of illiteracy is in Germany and Denmark—one-fifth of one per cent, or two persons in the thousand. In Utah and where the Latter-day Saints reside it is one person to every thousand, or one-half that of Denmark or Germany.

HIGH TYPE OF CIVILISATION

Those of the Latter-day Saints who were not born in America, gathered from northern Europe, Germany, Great Britain and Canada, have commingled with the native-born Americans and have become a homogenous body. In no other part of the United States has the "melting-pot" succeeded so well.

If architecture reflects the civilisation of a community, then the Latter-day Saints have acquired a high type of civilisation, for they have erected magnificent Temples, the one in Salt Lake City being highly praised for its unique style of architecture. They have built wonderful Temples in Canada, in the Hawaiian Islands, as well as others in the United States. These buildings compare favourably with the great buildings representing the architecture of modern Christendom.

These broad valleys of the Intermountain country which are settled by Latter-day Saints are divided into wards, which are ecclesiastical units covering a small area, each ward comprising from about two hundred to two thousand members. In each of these wards the social life of the community has centered about the meeting-house and the amusement hall. Dancing, athletics, amateur dramatics and other activities are encouraged. In this way the social and the religious life of the community are linked one with the other.

If civilisation can be measured by vital statistics, then the Latter-day Saints hold an enviable position. Their birth rate for the last ten years has averaged thirty-five to the thousand. Usually uncivilised peoples have a high birth rate, but also have a correspondingly high death rate. With the Latter-day Saints the death rate during the last ten years has been eight to the thousand, the lowest of any civilised community. The birth rate in the United States is twenty-two to the thousand, and the death rate twenty-three. This comparison means that through living the principles of the Gospel and conforming to its rules and instructions the average span of life among the Latter-day Saints is from eight to ten years longer than in any other community in the United States.

OUTSTANDING FEATURES

The death rate in the United States of children under one year of age, born of white parents, is reported at seventy-seven to the

thousand. The rate among the Latter-day Saints is thirty-nine to the thousand.

As to marriages, the record of our communities is about the same as that in the United States, thirteen to the thousand. However, newspapers claim that about one-fourth of the marriages result in divorce. Among the Latter-day Saints there is only one divorce for each twenty-five marriages. This shows that the real purpose of marriage is well understood. The young people are not satisfied until they can sit by their own firesides. About seventy-two per cent of the Latter-day Saints own their own homes.

Neighbourliness, brotherly love, kindliness and sympathy are outstanding features in their community life. Those who are less fortunate than the average and who need help to provide the necessities of life and a livelihood are taken care of by the members of the Church, many of whom fast on the first Sunday of each month and donate to their Bishop an amount equal to, and often more than, the cost of the meals. This, with the aid of a wonderful organisation known as the Relief Society, composed of fifty thousand women, provides means to care for the poor, the sick, the feeble, widows, orphans and aged couples without incomes.

The question might be asked: How are the many activities of the Church sustained? The members have covenanted to tithe themselves, that is, to give one-tenth of all their interest, to the Lord as a tithe, to be used under the direction of the officers of the Church, for the purpose of carrying on what is known as the work of the Lord. While this is voluntary, it is a remarkable fact that thousands of Latter-day Saints rigidly observe this law, and with this fund the activities of the Church are maintained.

Because of the attitude of the people of the United States, religious teaching is not given in the public schools. To supplement the training received in public schools, Church schools have been organised. So the Latter-day Saints maintain a university, a number of colleges and many seminaries, where the young people of junior and high school age are taught the Gospel of Jesus Christ, thus giving them the balancing influence of religion. This costs the Latter-day Saints over $700,000 a year, which is cheerfully appropriated from the tithes, so that the education of the youth of Zion shall be complete.

(*Continued on page 650*)

DUST, by its own nature, can rise only so far above the road, and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough escapes those little cares and vexations which brood upon the earth, but can not rise above it into that purer air.—BEECHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 8, 1925

EDITORIAL

AS TO GENEALOGY

DURING THE LAST FEW DECADES popular interests in family records has been increasing in a marked degree. Men of wealth have been spending freely in the compilation of data relating to their departed kindred, and genealogical societies have multiplied rapidly.

To the thoughtful Latter-day Saint there is especial significance in this reaching out by the living after their dead. The word of the Lord voiced by Malachi, the prophet, and recorded in the last two verses of the Old Testament, was rich beyond count in blessed assurance. Read and reflect:

> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

On the 21st of September, 1823, Moroni, "a messenger sent from the presence of God" ministered unto the youthful prophet, Joseph Smith, and reaffirmed the import of the foregoing Scripture, in the Lord's words, thus:

> Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.
>
> And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

The Church of Jesus Christ of Latter-day Saints solemnly avows to the world that this portentous prediction has been fulfilled by the personal ministry of Elijah to Joseph Smith and Oliver Cowdery, in the Temple at Kirtland, Ohio, on the 3rd of April, 1836, following other manifestations by heavenly visitants. The record of this surpassing event stands as follows:

> After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:
>
> 'Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

There appears a consistent fitness in the fact that Elijah the prophet, who was "translated" or taken from earth without undergoing the change we call death, and who thus held a particular and peculiar relation to mortals and to the unembodied, was the minister commissioned to restore the authority of vicarious ministry by the living in behalf of the dead.

If baptism by water and certain related ordinances are essential to individual salvation—and the Scriptures positively affirm this to be so—then the requirement applies as well to the uncounted dead as to the relative few who are living upon the earth at any one time. Baptism for or in behalf of the dead is a characteristic of the restored Church of Jesus Christ; and, partly for the administration of the saving ordinances for the departed, Temples are reared and maintained by the Latter-day Saints to-day, as required of them by Divine command.

In his masterly treatment of the resurrection of the dead, Paul put to the Corinthians the trenchant question:

Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?

We aver that the dead shall rise, both small and great, and be judged for their deeds, whether good or evil; and that baptism is as truly indispensable for their salvation as for that of those who are yet living. Even as the atonement wrought by the Saviour is of vicarious effect for the race, so shall individual baptism for the dead, when administered by Divine commission, be acceptable in behalf of those who died unbaptised, provided always that they become eligible for salvation through faith and repentance in the spirit realm.

It is essential for such vicarious ministry that the record of the dead, as to time and place of birth, relationship to the living representative, and other data, be secured; hence the significant import of genealogical research to the Latter-day Saints. They are at work searching after the records of their progenitors, and reverently do they acknowledge the hand of the Lord in the wide concern of mankind over genealogical matters.—J. E. T.

AS TO GENEALOGISTS

Skill in research is requisite for the best results in the compilation of family records. Recognising this fact the Church has established an organisation, known as the Genealogical

Society of Utah, for the purpose of carrying on this important work in the most effective way. Its representatives comprise trained experts in this field of endeavour.

It should be known, however, that neither the Genealogical Society of Utah, nor the Church as a whole, has any agent or other representative doing genealogical work in these Missions.

Should it be that Church recognition is given to any person as a genealogist in Great Britain, announcement to that effect will be made through the columns of the *Star*.—J. E. T.

BY THEIR FRUITS YE SHALL KNOW THEM

(*Concluded from page 647*)

RELIGIOUS TRAINING

Every worthy male person over twelve years of age may hold the Priesthood. Starting with the young boy as a deacon, from which office he goes to the office of teacher and then to priest, the boys of the Church have religious training. Then, when manhood is reached, they may officiate as elders, later as seventies and then probably as high priests. This places the responsibility of the growth of the work of the Lord on all the Church members.

Every member of the Church is expected to labour for the advancement of its great purpose—the establishment of the work of God upon the earth, preparatory to the coming of our Lord and Saviour. Whether a person holds the Priesthood or not, this duty is incumbent upon every Latter-day Saint. To provide varied activities and interests there have been organised what are known as auxiliary organisations.

The first is known as the Relief Society and, as previously stated; it has enrolled fifty thousand mature women. The function of this Society is to care for the poor, the sick, the feeble, the widow and the orphan, and there are no more capable persons in the world to give this service of love and help than the members of the Relief Society.

Then there are the Sunday School organisations; and among no other people in the world is the Sunday School so highly developed as among the Latter-day Saints. In every ward and branch of the Church, whether in the Intermountain region, or in the missions of the Church, there is a Sunday School, and this organisation has a total enrollment of two hundred and forty thousand members.

There are also two organisations known as the Mutual Improvement Associations, one composed of young men and the other of young women. The function of these Associations is to develop the young people, and they are educational, intellectual

and social in their character. They have charge of all amusements, dramatics, athletics, the Boy Scout movement, and many other commendable activities. There are enrolled in these two organisations aproximately eighty-eight thousand persons.

The younger people are organised into the Primary Association, which comprises children from four to twelve years of age. The purpose of this organisation is to create in the child the love of the beautiful, helpfulness and kindliness. It also gives instruction in Church matters and helps to develop the idealism of the Gospel of Jesus Christ.

BY THEIR FRUITS

In every ward there is a Religion Class, in which devoted members of the Church teach the children of school age the fundamentals of religion; and all the work is done by the children themselves—singing, praying, reciting the lessons—so that the child becomes familiar with hearing his own voice and expressing his own ideas.

The activities of these organisations are a marvel to those who understand and appreciate their workings.

These are not all the activities, neither have I mentioned all the labours that are performed by the members of the Church, but I hope that I have convinced my hearers that we are willing to stand upon the statement that I quoted in the beginning: "By their fruits ye shall know them." We are willing as a people to be judged by our fruits.

I testify to you that I have received blessings and benefits beyond compare through accepting the Gospel of Jesus Christ; that through obedience to the laws and ordinances of the Gospel I have received a testimony that "Mormonism" is true. It was no idle statement made by Moroni in the tenth chapter of his book, wherein he said this: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." And I am a living testimony of the truth of this declaration. Amen.

SIN IS CONDUCIVE to lethargy in things spiritual; the Gospel of Jesus Christ inspires to life and activity. Contentment with the things of this world, so long as they go to suit us, with no thought of what shall follow, is the devil's lullaby. In the moment of supreme complacency, when we are expressing by word, act, thought or through sheer inaction, the stultifying soliloquy—Soul, take thine ease—comes the summoning decree: "Thou fool, this night thy soul shall be required of thee."—J. E. T.

THE SECOND COMING OF CHRIST

Elder Milton England of the Birmingham Conference

As the Saviour ascended into heaven after having completed His earthly mission, a glorious truth was revealed to the assembled Apostles by two heavenly messengers, who said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This simple and clear statement shows that the Saviour will return to earth with a body just as tangible and real as that which he had when he showed Himself to His disciples after His resurrection.

When is the Son of God to come the second time? This question has been asked by humble individuals, theologians and philosophers from a very early date. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." So spake Christ to His disciples in answer to their querry concerning the time of His second advent.

We are, however, not left in complete ignorance regarding the time of His coming, for the Scriptures tell us there will be signs shown by which we may know that the time is near, even as we know summer is near when the tender branches of a tree put forth their leaves. The specified signs and present conditions show clearly that the day of His coming is at hand.

Unlike His humble advent in the meridian of time His second coming will be accompanied with power and great glory and all mankind will be aware of His presence: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." To those who are not watching and preparing, His coming will be sudden and abrupt. They will be making merry and have no thought for the morrow as the people were in the days of Noah when the flood came and destroyed them.

"Am I ready to meet the Saviour when He comes to reign as Lord and King?" Each individual can answer this question for himself by ascertaining whether or not he is obeying the commandments given by the Saviour for the guidance of mankind.

THE WORDS OF JESUS

No such words as those of Christ have come from any other source in this world. No such words from any other creature have been wafted upon the stream of ages. There are no passages which mean so much—which open into such unfathomable depths. There are none which so expand in their nature—which so meet the most vital wants of man. There are none which shed

such light upon the great problems of existence. There are none which are at once so Divine and so human—presenting the exact balance of duty, and guiding the doubtful feet. There are none which, so marked with the file of the ages, keep ahead of all human achievements and ideals. There are none which are so full for the thoughtful man, and yet so fitted to the little and the ignorant. There are none which so strike upon the deep malady of sin. There are none which so enter into, and lift up, and give rest to the sad, and heavy, and weary heart.—Dr. E. H. Chapin.

THE LEEDS CONFERENCE

The Leeds District Fall Conference was held Sunday, September 20th, at the Carlton Street School, Bradford. There were in attendance Elders Kenneth F. Schade, Junius S. Romney and Z. Vernon Derrick from the Liverpool Office; Elders Ernest C. Moore, Liverpool Conference; Heber G. Jacobs, Manchester Conference; and Floyd C. Stuart, Newcastle Conference; and President Ernest J. Johnson and all the Missionaries labouring in the Leeds District. Three regular sessions were held and also a special meeting of the Traveling Elders. Musical numbers were given during the Conference by the Halifax Choir and by members and friends residing in the District.

In the morning session the children of the Sunday Schools rendered a very instructive program on the theme, "God Speaks to His Chosen Servants." Elder Schade commented on the program given by the children, and said that those young people taking part were truly in the service of their God. By illustration with a true story, the speaker pointed out the value of unselfish service. He stated that the spirit of service is always with the chosen people of God.

The following Missionaries gave addresses during the Conference: Sister Maud E. Johnson, and Elders M. Edward Williams, David W. Eardley, E. Leland Nichols, Reed M. Ogden, and Ellis A. Hipwell. They commented on the effect of living the Gospel of Christ and said that if the commandments of the Saviour were obeyed by the members of the Church prosperity would come to them, and they would be a light to the rest of the world.

In the afternoon meeting Elder Z. Vernon Derrick stated that the Gospel of Christ is a positive and not a negative religion. He contrasted the work done by men for their countries with the work the Saviour did for us, but said that He performed an infinitely greater work for the inhabitants of the earth than the greatest man could do for his nation.

President Johnson, the first speaker in the evening session, showed the need for members of the Church to live in accordance

with the Word of Wisdom for by so doing they will be strengthened physically, mentally, morally, and spiritually.

Elder Romney said that as the housewife prepares for the Sabbath, so we should prepare for the second advent of the Son of God, for the time of His coming is near at hand. The purpose of our existence on this earth fully merits the responsibility we place upon living the Gospel, and we should so live that we shall be ready to meet our Lord and receive a just compensation for our actions here on this earth.

Elder Schade, the concluding speaker, pictured the results of the World War, and the past failures of arbitration without the help of Christian principles. He stated that as a result of the war men do not trust each other and said that this is the worst effect of that great world struggle. The Saviour taught us to love our neighbours and to serve them, not to hate them. The speaker illustrated the spirit of service that is shown by the many Missionaries that the Church has in the field. They trust each other, they are all working for the same end, and all this without thought of material reward. It is the Gospel of Christ that has brought this about, and it will do the same for the whole world if it is accepted and applied. The safety of every nation lies in the home, and it is here that the Gospel should be impressed upon the minds of the men and women of to-morrow.

DON J. THURGOOD, Conference Clerk

FROM THE MISSION FIELD

Outing—The Glasgow Branch (Scottish Conference) held an outing at Rouken Glen Park on September 27th.

Release—Elder Alvah N. Stout, who has laboured in the Birmingham Conference as Traveling Elder and Conference President, has been honourably released to return to his home.

Social—A farewell social was held in the Handsworth Branch (Birmingham Conference) on September 17th in honour of President Alvah N. Stout, who has been honourably released.

Missionary Meetings—Of the Norwich Conference at Lowestoft on September 25th, at which President Ralph C. Jones gave a talk on "Priesthood."

Of the Sheffield Conference at Sheffield on September 26th.

Concerts—A Harvest and Song Festival was held in the Leicester Branch (Nottingham Conference) on September 20th.

The Nottingham Branch held a Harvest and Song Festival on September 20th.

The Beehive Girls of the Sheffield Branch gave an entertainment on September 26th.

Baptisms—On Saturday, September 19th, a baptismal service was held at the Feversham Street Baths, Bradford (Leeds Conference). Six candidates were baptised by Elders E. Leland Nichols, Reed M. Ogden and Ellis A. Hipwell and confirmed by President Ernest J. Johnson and Elders M. Edward Williams, Reed M. Ogden, James B. Collyer, John N. Fraser, and E. Leland Nichols. Elder Ellis A. Hipwell gave a talk on "The Purpose and Mode of Baptism." Elder Don J. Thurgood gave talks on "The Holy Ghost" and "Authority to Preach the Gospel and Administer in the Ordinances Thereof."

At a baptismal service held in Dublin (Free State Conference) on September 27th. Two candidates were baptised by Elders Daniel A. Thompson and John H. Smeath. They were confirmed by the same Missionaries.

Arrivals and Appointments—The following Missionaries arrived in Liverpool, Friday, September 25th, per s.s. *Montcalm*, and have been thus assigned:

For the British Mission—

Harold E. Brown, Rigby, Idaho, to the Sheffield Conference.

Albert B. Carr, Ogden, Utah, to the Hull Conference.

Raymond Murphy, Salt Lake City, Utah, to the Norwich Conference.

Lavon E. Payne, Provo, Utah, to the Bristol Conference.

For the Netherlands Mission—

Samuel R. Andrus, Ucon, Idaho.

Elias L. Brinton, Salt Lake City, Utah.

For the French Mission—

Lonis Grant Lofgreen, Ogden, Utah.

For the Swiss-German Mission—

Leon B. Linford, Logan, Utah.

Douglas P. Walton, Centerville, Utah.

Branch Conferences—Of the Blyth Branch (Newcastle Conference) on September 20th. The speakers were President James M. Armstrong and Elders Jesse R. Smith and William W. Depew.

Of the Barnsley Branch (Sheffield Conference) on September 20th. President James H. Bowns, and Elders Henry D. Bradford, George T. Blanch, and Charles L. Johnson were the speakers.

Of the Sheffield Branch on September 27th. "God's Plan of Salvation" was the theme of the Sunday School session. The speakers were President James H. Bowns, and Elders Henry D. Bradford, Clyde R. Service, and Charles L. Johnson.

Of the Wolverhampton Branch (Birmingham Conference) on September 27th. The speakers were Elders Milton England, Morgan Hawkes, Melvin W. Grant, Melvin H. Ridges, and Brother John B. Ward.

Of the Ipswich Branch (Norwich Conference) on September

20th. The theme of the program in the Sunday School session was "The Restoration." The speakers were President Ralph C. Jones, and Elders Walter F. Whitehead, Clifford D. Gough, and Dean A. Baker.

Of the Norwich Branch on September 27th. President Ralph C. Jones, and Elders Walter F. Whitehead, Ben E. Summers, Harold L. White, Maurice R. Barnes, and Raymond Murphy were the speakers.

CHILDREN

I BELIEVE that children's voices make the sweetest music known.
And the heart of me rejoices in each silver chiming tone
Coming to me through the window from the little ones at play,
Till I feel that God and heaven can't be very far away.

I believe that children's faces are the brightest even seen,
Are the sweetest and the dearest; and to heaven he has been
Who has known the tender rapture which a loved and loving child
In innocence and truthfulness into his heart has smiled.

I believe that children's influence the best man ever felt,
And no man has truly felt it but in heart that man has knelt
And has prayed his Loving Father for the wisdom and the grace
To keep bright the pure light shining in some little loved one's face.

I believe that every baby is like Christ a gift of God;
Sent into this world to lead us in the paths which should be trod;
Sent to give us understanding, sent to teach us love Divine;
Sent to be hope's inspiration. Oh, I thank Thee Lord for mine!

LEE SHIPPEY

DEATH

WILKINSON—Sister Margaret G. Wilkinson of the Darlington Branch (Newcastle Conference) died at her home on September 15th. Sister Wilkinson was born in Sunderland in 1872, and was baptised February 12th, 1921.

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